

THE
RUINS OF A TEMPLE,
A POEM.

11630. d. 17
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BY THE

REV. JOSEPH JEFFERSON.

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TO WHICH IS PREFIXED,
AN ACCOUNT OF THE ANTIQUITY AND HISTORY

OF

HOLY-GHOST-CHAPEL,

BASINGSTOKE, HANTS,

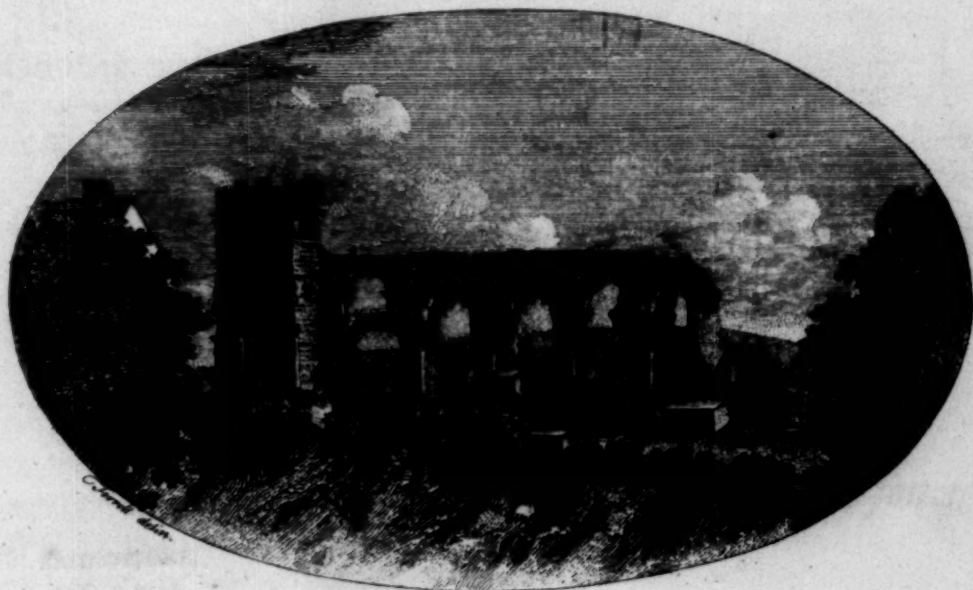
With An APPENDIX, containing Historical and Explanatory NOTES.

"Omnium rerum, heus! VICISSITUDO est."

TERENCE.

"While oft some Temple's MOULD'RING TOP between
With venerable grandeur marks the scene."

GOLDSMITH'S Traveller.



L O N D O N.

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SMART AND COWSLADE, READING.

THE
RUINS OF A TEMPLE
A P O E M.

REV. JOSEPH JEFFERSON

AN ACCOUNT OF THE ANTIQUITY AND HISTORY

HOLL-GHOS-CHAREE

BRANDERD OF WANTS

With an Appendix containing Historical and Explanatory Notes



TO
THE INHABITANTS
OF THE
TOWN OF BASINGSTOKE,

IN THE
COUNTY OF HANTS;

THE FOLLOWING

POEM,

ON

THE RUINS OF A TEMPLE,

WHOSE

Beautiful Situation,

AND

Venerable Appearance,

UNITE TO DISTINGUISH

THEIR NEIGHBOURHOOD;

IS MOST RESPECTFULLY INSCRIBED,

BY THEIR HUMBLE SERVANT,

Joseph Jefferson.

BASINGSTOKE,
AUG. 7, 1793.

TO

THE INHABITANTS

OF THE

TOWN OF Basingstoke

IN THE

COUNTY OF HAMPSHIRE

THE FOLLOWING

POEM

ON

THE RUINS OF A TEMPLE

BY

JOSEPH JEFFERSON

AND

WILLIAM APPENDANT

UNITED TO DISSEMINATE

THEIR KNOWLEDGE

AMONGST THE PEOPLE

BY THEIR OWNERS

JOSEPH JEFFERSON

PRINTED

AND SOLD

P R E F A C E.

THEY who are acquainted with The Ruins of an ancient structure at Basingstoke, known by the name of HOLY GHOST CHAPEL, need not be informed of its BEAUTIFUL SITUATION and VENERABLE APPEARANCE. The rising ground on which it stands hath frequently recommended it to the attention of the Traveller; and the Antiquary, who hath given it a nearer examination, hath been pleased with the visit: while they who have no taste for such curious Remains of ancient Art and Times, can however enter into the pleasure which a view of the surrounding Prospect is capable of affording to the spectator.

As these Ruins, and this Prospect, have sometimes employed the writer's meditations, he could not but think they might form the subject of a Poem. Not knowing that any one hath already performed this service, he hath ventured to submit the following humble Attempt to the candid perusal of the Public.---An abler pen might have furnished a performance much more worthy their attention.

As the Poem hath a reference to the Antiquity and History of this Chapel, it may not be improper to prefix some account of these, collected chiefly from a Pamphlet published in the year 1742, by THE REV. S. LOOGON, (who was Master of the Free-School of Basingstoke,) on "The History of the Brotherhood or Guild of the Holy Ghost, in the Chapel of the Holy Ghost, near Basingstoke in Hampshire."

As Winchester had Bishops in the time of the Saxon Heptarchy, and as the site of this Chapel has been an ancient burying-place, it has been thought not improbable, but that there might have been a place of worship there, before the building of the Chapel which is now in ruins. And perhaps the tradition of seven Saxon Kings having been here to worship at one time, if true, may refer to the more ancient place, as this

ii.

Chapel was not built till the former part of the reign of King Henry VIII (about the year 1516) that is, the reign wherein the Reformation began; King's Cleare, in the neighbourhood of Basingstoke, having formerly been the residence of Saxon Kings.* The other tradition respecting pilgrimages having been formerly made to this place, if true, may also refer to the former place of worship.†

There was a religious House at Basingstoke, of much greater antiquity than this Chapel, founded by King Henry III. some time before the year 1268. It stood on the north side of the river, a little below the town bridge, and some remains of this building are still to be seen. The site at present belongs to Merton College, Oxford: it was called *An Hospital for the maintenance of the Ministers of the Altar of Christ, who were grown weak and infirm.*

Before the Reformation there were a great number of Chantries and Free Chapels; and for what use they were built, is well known to those who are acquainted with the history of ecclesiastical affairs before that period.

Sir William Sandes, Knight, (Chamberlain to Henry VIII. by whom he was made the first Lord Sandes) and Bishop Fox of Winchester, in the former part of the reign of Henry VIII. obtained the King's licence to found a Free Chapel at Basingstoke, and therein to establish a Guild; who in pursuance of the power given them by his Majesty's licence, built a Chapel, and dedicated it to the Holy Ghost, and established a Guild by the name of the Brotherhood or Guild of the Holy Ghost; which was by a perpetual succession to continue for ever. It is probable that Bishop Fox did not contribute any thing towards the Chapel, Lord Sandes always having had the credit both of building and endowing it.

This foundation, though intended to be perpetual, was but of short continuance; for the lesser Monasteries and religious Houses having been

* Camden.

† Mr. Loggon, speaking of the present Chapel, thinks these traditions are without foundation. Admitting, as he does, that there might have been a place of worship here before this Chapel, there may be a probability of truth in them. His pamphlet does not mention the circumstance of King's Cleare having been the residence of Saxon Kings.

dis-

dissolved by Act of Parliament in the same reign of Henry VIII. and the Crown in possession of the estates and revenues of most of the great Monasteries, by another Act in the same reign, they who had founded Chantries, Free Chapels, &c. expecting that these would soon undergo the same fate, began to enter upon, and to take possession of the estates given to religious uses by grants and conveyances made by those that were in possession. This occasioned a Bill to pass in Parliament, by which the King might grant his commission to such persons, as he thought fit, to enter into any Chantries, Free-Chapels, &c. and seize their estates, and take them to his own use. And yet the Fraternity within this Chapel escaped dissolution at this time, though it seems to have been within the meaning of the Act, except only that it does not appear that any entry had been made upon the estate by the founder or any other person. In the first year of Edward VI. his successor, an Act was made whereby Free-Chapels, &c. and the estates belonging to them, were given to the King. By this Act the Brotherhood within this Chapel, founded by Lord Sandes and Bishop Fox, was dissolved, and the estate belonging to it taken to the King's use, who possessed it until the end of his reign; when, with the Crown, it came into the hands of Queen Mary, and continued to be Crown-land during the former part of her reign. But upon a petition from the town of Basingstoke to their Majesties King Philip and Queen Mary, and at the request and intercession of Cardinal Poole, Legate de Latere of Pope Julius III. and Archbishop of Canterbury, (anno 1556,) a Brotherhood or Guild, to the praise and honour of the Holy Ghost, was again established within this Chapel; and the estate was granted, which did belong to the former Guild of that name, for the maintenance of a Priest, for the celebration of divine service in the Chapel, and for the instruction and institution of the young men and boys of the town.

The estate thus granted, was considered as not given to superstitious uses, and therefore remained untouched in the following reigns. But in the time of the Civil War, this estate was again alienated, and the Chapel and School shut up for many years, till in 1670, by the care of Bishop Morley, the estate was restored to it again.

The

The Fraternity of this Chapel became gradually extinct. It is conjectured, that as the persons of whom the Guild consisted, in Queen Mary's reign were Papists, there were no new members admitted after her death: for the Fraternity seems to have been extinct before the reign of Queen Elizabeth, or at farthest in the beginning of the reign of James I. In the reign of George II. a petition was presented to his Majesty in Council, wherein the petitioners prayed to be made Trustees and Patrons of Holy Ghost Chapel, and the School therein kept: but as no new charter or grant was at that time made, things remain still upon the same footing as they did by virtue of the letters patent granted in the reign of Philip and Mary.

The outside of this Chapel was of free-stone, curiously ornamented; and the inside was no less beautiful. Camden in his *Britannia* informs us, that "upon the roof of it, the history of the Prophets, Apostles, and Disciples of Christ, was very artificially described." Camden's own words are more full than the translation: "*Sacellum perpulchrum—Spiritus sancto sacratum. In cuius laquearibus historia sacra cum Prophetarum, Apostolorum & Discipulorum Christi iconibus precellenti artificio spectatur.*"

This Chapel (through neglect of the repairs) is now in ruins. It is said to have been stripped of its covering of lead in the Civil Wars, to make ball for the use of the besiegers of Basing-house, which stood in the neighbourhood of this Chapel: others have affirmed that the Chapel was tiled, and that they remembered when it was so. Part of the eastern and south walls only remain standing, and a beautiful hexagonal turret to the south-west, almost entire, which was formerly a stair-case. Camden says, that Lord Sandes, the founder, lies buried in this Chapel; and it is probable, that the large pieces of black marble dug up from the rubbish a few years ago, with a coat of arms, and other figures upon them, are a part of the vault. Westward of, and adjoining to the ruins of the Chapel, stands a building, consisting of one large regular room, which is the only Chapel and School that of late years has been made use of.

R U I N S

T H E

T E M P L E.

WHILE o'er these graves with pensive step I tread,
 Perusing oft the monumental rhyme;
 I seem in thought to mingle with the dead,
 And bid farewell to Vanity and Time,

Alas! how soon this tranſient life is gone!

Men juſt are born to breathe awhile, and die;

While here, as with an hallow'd truſt, the ſtone
 Tranſmits "with uncouth rhyme" their mem'ry to the ſky.

Struck by the fatal shaft we sink in death,
The mournful truth these epitaphs can say;—
Man's boasted works are frail, as human breath;
Nature and Art are subject to decay.

These MOULD'RING WALLS confirm the moral verse,
For once they form'd an edifice for God;
A learned CAMDEN's pages still rehearse
How fair and graceful once the beauteous Temple stood.

While thus I wander 'mong these ruin'd walls,
And from each solemn thought instruction glean;
Creative Fancy to my mind recalls
The wonted grandeur of this ancient scene.

Here SAXON HEPTARCHS met, and bow'd the head,
(So fame reports) and bent the suppliant knee;
When thro' the isle the happy tidings spread,
That BRITAIN's favour'd sons from Pagan rites were free.

When CHRISTIAN ROME evangeliz'd our land,
 Here might an AUSTIN bring the joyful sound;
 'Twas his a THOR and WODEN to withstand,
 While Druid temples trembl'd all around.

'Tis said, that pilgrims to the sacred fane
 Have here repair'd, the pious vow to pay;
 'Twas thought that temporary ~~pains~~ pray'r *and pain,*
 (As holy priests enjoin'd,) could wash their crimes away.

Then zealous HENRY rose—the Sov'reign will'd
 That gen'rous SANDES might raise his nobler pile;
 He bade the antique Gothic turrets yield
 To fairer domes adorn'd in modern style.

SANDES, dignify'd in name, and lib'ral hand,
 ('Twas SANDES of old the neighb'ring VINE posselt,)
 'Twas his by willing deed to give his land,
 And here his pious bounty stood to all confest.

The well-form'd Temple grac'd this rising hill ;
 A nice proportion finish'd ev'ry part ;
 Th' ascending tow'r proclaim'd a mason's skill,
 And many an image prais'd the sculptor's art.

Here once the painter's genius had display'd
 The varied hist'ry of the sacred page ;
 Prophets, with each Apostle were pourtray'd,
 To grace the splendid worship of a Monkish age.

But now no more these emblems ^{grace} ~~do~~ the scene ;
 No pencil'd cielings in these walls appear ;
 Confusion dwells where symmetry was seen,
 And all proclaims, that Ruin triumphs here.

Here Superstition, garb'd in faintly vest,
 Hath oft perform'd the sacred rites of Heav'n ;
 Pardon the verse that wishes all were blest,
 Whom priests and human absolutions have forgiv'n.

No more the cowl or rosary is known ;
The Monkish garb, and worship are no more ;
These walls are moulder'd where the list'ning stone
Heard Superstition frame the solemn roar.

Here Desolation reigns, where once there pray'd
A kneeling multitude in pious forms ;
Here long interr'd have SANDES's ashes laid,
And here the CUSAUDS rest, and mix with kindred worms.

'Twas Time's subduing hand dissolv'd these walls,
When now Neglect forgot their due repair ;
While Fame relates, that CROMWELL's leaden balls
Were once the cov'ring of this house of pray'r.

When Superstition found no more her friend
In HENRY's law, or blessed EDWARD's reign,
She strove in vain her convents to defend,
Nor has she yet repair'd her ruin'd rites again:

Reflect, ye thoughtless mortals, as ye pass,
Mortality and Ruin reign around ;
For men are transient as the fading grass,
And "solemn temples" moulder to the ground.

Nor men and temples only must decay,
But "gorgeous palaces" to time must yield ;
For BASING once was fam'd in ancient day,
Before victorious CROMWELL took th' advent'rous field.

Not far from hence, see ! BASING's walls proclaim
The strange vicissitude of human things ;
And ODIAM's tow'r was once renown'd in fame,
For British valour and dishonour'd Kings.

But now no more we see the warrior's mail,
The burnish'd falchion, or the polish'd spear ;
The peasant's sickle, and the peaceful flail,
Now meets the roving eye, and strikes the list'ning ear.

O VINDON! (SILCHESTER thy later name)

Thou once could'st call a royal grandeur thine ;

An ARTHUR crown'd reflects thy wonted fame,

When ancient BRITONS saw thy glories shine.

Alas! thy fam'd magnificence is lost!

Thy once fair streets now yield the farmer's grain!

Thy rude remains just own thy former boast ;

And all around proclaims, that earthly grandeur's vain!

Return, my wand'ring thoughts—and view these graves,

Where lie the old and young, the fair and wise ;

Where Honour now her vain distinction waves ;

Where each alike in equal silence lies.

How many here have wept the tender tear !

For parent, husband, brother, freed from pain ;

The social ties are all extinguish'd here,

And lacerated Friendship mourns her loss in vain.

'Tis but a moment bounds our latest breath ;
A span hath well describ'd the narrow space ;
O ! be it thine that read'st, to think of death,
Be it thy pray'r to know the Saviour's grace.

For soon th' Archangel's trump shall rend the air ;
The dead shall hear—and, hearing, all shall rise ;
All that have dy'd, shall in that summons share,
And stand before the dread Tribunal of the Skies.

But, oh ! how diff'rent then their hopes and fears !
Description cannot paint the awful Day !
For some will rise to pain of endless years,
Darkness and woe, without one cheering ray.

But, rising fairs ! lift up your joyful eyes,
See ! Earth departs where once THESE TEMPLES stood !
You shall be blest, and mount th' eternal skies,
To dwell within THE HEAVENLY TEMPLE of your God.

A P P E N D I X,

CONTAINING

HISTORICAL AND EXPLANATORY NOTES,

To illustrate some Circumstances alluded to in the POEM.

IT is presumed that the prefixed account of the Antiquity and History of Holy Ghost Chapel, will sufficiently explain those parts of the foregoing Poem, which have a reference unto it; yet, as there are some other places and circumstances alluded to, it may be necessary to add a few Explanatory Notes. They may be acceptable at least to some readers who have not made History the subject of their attention; and to those who are more particularly acquainted with the neighbouring Remains of Antiquity, which are mentioned, these Notes may probably afford a little curious information. They are chiefly collected from different authors, who have written on the subjects that are mentioned; and, it is hoped, that their authority may be depended upon.

A U S T I N.

POPE Gregory looking upon the marriage of Ethelbert, a Saxon King, (who had claimed superiority over the rest,) with the daughter of the King of France, as an happy opportunity of introducing Christianity among the Saxons in England, who were yet Pagans, and had spread

E

their

their idolatry over the kingdom, sent over Augustine (or Austin) the Monk, to King Ethelbert's court, in order to prevail on this Prince to profess Christianity, which his Queen had represented in so fair a light, that Austin did not find much difficulty in bringing over the King and his subjects to the profession of Christianity. After this Austin consecrated Bishops, and dispatched missionaries into other parts of the island. Austin was the first Archbishop of Canterbury, and died in the year 605.

Before Austin's time, Lucius, the British King, professed Christianity about the year 180; and Constantine, the Emperor, is also said to have made the same profession about the year 310. Those ancient Britons who professed Christianity in the time of the Saxon Kings, had been driven into Wales before Austin came into England. It hath been a question, who first introduced Christianity into England, whether James, the son of Zebedee, or the Apostle Peter, or Paul, or Joseph of Arimathea, or some other; or whether more than one of these may have been employed in the blessed message."*

THOR AND WODEN.

THESE were names of Saxon idols, which were worshipped in Britain before Austin's arrival. There is a village in Cumberland, called *Thursby*; as if it had been anciently the *place*, or *bouse*, of Thor, where some kind of temple might have been erected to that idol; as it is well known that many druidical remains have been discovered in the North of England. There was a day peculiarly dedicated to each of these idols, whose names are yet retained in some languages, as they are also in our *Wednesday* and *Thursday*, that is, days that were appropriated to the worship of Woden and Thor.

* Prideaux's Introduction to History.

THE VINE.

CAMDEN mentions The Vine, as being in his time "a very neat house of the Barons of Sandes, and so called from vines, which we have had in Britain more for shade indeed than fruit, ever since the time of Probus the Emperor; for it was he that gave liberty to the Britons, and some other nations, to have vines."---The Vine is now the seat of William Chute, Esq; one of the Members of Parliament for the county of Hants.

THE CUF AUDS.

Just by the Ruins of the Chapel, there is a part of a monument lying upon the ground, which had been erected to the memory of the Cufauds of ancient family. The inscription is now incomplete; but a friend has favoured me with a copy of the whole (excepting a few letters which could not be distinctly known) which he transcribed above twenty years ago, when the monument was in greater perfection. The following is a copy of this ancient inscription.

IN PIOUS MEMORY OF

SIMEON CUF A V D OF CUF A V D IN HAMPSHIRE 500 YEARS

THE POSSESSION AND HABITATION OF GENTLEMEN OF THAT NAME

HIS PREDECESSORS BY MARIE GRAND CHILD TO Sr.

RICHARD POOLE KNYGT OF THE GARTER COSEN GERMAN
TO K. HEN. 7. AND TO MARGARET COVNTESSE OF SALISBURY

DAUGHTER TO GEORGE DVKE OF CLARENCE MOTHER

TO HIS FATHER ALEXANDER CUF A V D ESQVIER

EXTRACTED FROM THE ROYAL BLOOD OF THE PLANTAGE-

NETS WHO WAS EXEMPLAR VERTVE AND PATIENCE

IN GRIEVOVS CROSSES ~~AS~~ HE LIVED RELIGIOVSLY DIED

THE 4 OF SEP. 1619 AGED 36

AND

AND OF
FRANCES HIS WIFE DAUGHTER OF THAT LEARNED
AND FAMOUS LAWYER GODFREY OF HENDRINGHAM
IN NORFOLKE ESQ. WHO HAVING LIVED 19 YEARS LEFT
HIS SORROWFUL WIDOW CHARGED ~~THE~~ WITH ~~OF~~
FIVE SONS THE DEARE PLEDGES OF THEIR ~~YEARS~~
MARRIAGE MATHEW JOHN SIMEON FRANCIS AND
EDWARD LEFT ONLY TO HER MOTHERLY PROVIDENCE
VERTUOUS EDUCATION AND ADMIRABLY PROVIDING
FOR THEM LEFT UNTO POSTERITY A BLESSED PATTERN
OF CONJUGAL LOVE MATERNAL AFFECTION AND
DOMESTIC WISDOM EQUAL TO THE ANCIENT AND
BEST CHRISTIAN MATRONS AND ENDED HER HAPPY LIFE
WITH A PIOUS DEATH THE 17 OF JAN. 1638 AGED 63.

GREATNESS WITH A MODEST EYE
LOOK UPON THY DESTINY
PATIENCE IF THOU SEEK TO FIND
THY MASTER PIECE TIS HERE INSHRIN'D
CAREFUL MOTHERS WIDOWS WIVES
HERE LIES CHARACTER'D YOUR LIVES
WELL MAY WE CALL IT HOLY GROUNDE
WHERE SUCH RARE PERFECTIONS FOUND.

There is another tomb-stone, erected to the memory of one of the
Cufaids, who died in 1701. It has nothing remarkable in the inscription,
unless that the Latin words,

"Cujus animæ misereatur Deus,
may intimate that the family were at that time Papists.

B A S I N G.

BASING stands in the neighbourhood of Basingstoke, and is memorable
for a battle of Ethelred, a Saxon monarch, and Alfred his brother,
against

against the Danes, in the year 871, wherein the latter were conquerors.*

And in later times Basing-house was a most beautiful palace, belonging to Lord St. John of Basing, a favourite of Henry VIII. and afterwards created Marquis of Winchester. King Edward VI. was entertained by him here, with his retinue, for four days. King Philip and Queen Mary, whom Lord St. John had accompanied to Winchester, after their marriage were also entertained at Basing for five days. Queen Elizabeth in the second year of her reign, paid a visit of six days to his Lordship here; and in the eleventh year of her reign, her Majesty was entertained a second time at Basing, where she staid five days.†

Basing-house was afterwards made a garrison by the Marquis of Winchester for King Charles I. in the beginning of the Civil War, and was taken by storm and great slaughter by Oliver Cromwell, on the 14th of Oct. 1645, and plundered and burnt down to the ground.‡ Part of the ancient walls and turrets are yet remaining.

ODIHAM.

THE Castle of Odiham is situated on a small eminence, about a mile to the northward of the town of that name. When and by whom it was built cannot now be ascertained; but, in the reign of King John, it belonged, with the town, to the Bishop of Winchester. It was, at that time, at least occasionally, a royal residence; for here that Monarch found himself left with a retinue of only seven Knights, a few days before he was compelled to sign the Great Charter at Runnymede, in 1215. In 1299, Edward I. settled this Castle, with the town of Odiham, and its other demesnes, on Margaret, his second Queen, in part of her dower: the valuation at that time was 60l. a year. In the reign of Edward III. they

* Gibson's Additions to Camden.

† Oxford Magazine for April, 1770.

‡ Entick's British empire, vol. 2.

were leased to Sir B. Brocas for 5l. a year. Henry IV. granted them to Lord Beaumont for life. And the last royal possessor appears to have been Margaret of Anjou, the Queen of Henry VI.

Matthew Paris mentions the gallant defence of this Castle, in 1216, by only three officers and ten soldiers, against a French army, furnished with the warlike machines of those times, necessary for sieges, and commanded by Lewis, the Dauphin of France, who had been invited over by the Barons to dethrone King John. Such was the bravery of this small garrison, that on the third day, when the French began to batter it furiously, the three officers, and as many of their men, sallied out, and seizing the like number of officers and men belonging to the enemy, returned safe into the Castle. After a siege of fifteen days, they surrendered it to the Dauphin, on condition of retaining their freedom, with their horses and arms, and marched out, without having lost a man, to the great admiration of the French.

This Castle is likewise memorable for having been the place of confinement of David Bruce, King of Scotland, who had been taken prisoner at the battle of Neville's Cross, near Durham, in 1346: he remained here eleven years.

Nothing now remains of this Castle but the keep, which is an octagonal building, the north-west side nearly demolished. There are traces of some ditches, but no walls, or other ruins sufficient to point out its ancient shape or extent.*

SILCHESTER.

Here are to be seen the remains of the Vindonum of the Romans, and the Caer-Segonte of the Britons, or the chief city and metropolis of the Segontians, in which the celebrated King Arthur was crowned. Some historians relate, that Constantine was also chosen to be Emperor in this

* Universal Magazine, for Feb. 1789.

city.

city. Camden says, that he himself found at this place several coins of Constantine Junior, son of Constantine the Great. The original situation of this city hath now only a church and one farm house. It is supposed that the place was demolished either in the Saxon wars, or when Athelwolf, in rebellion against King Edward his brother, assisted by the Danes, destroyed all this country as far as Basingstoke, about the year 840.

The foundations of the walls, &c. shew that Silchester, in the days of its prosperity, was two Italian miles in circumference, so that, perhaps, from the largeness of the place, the Saxons called it Selcester, that is, a great city; for sel in their language seems to have signified great. On the west side of the walls runs a long ridge cast up for the defence of the place, now divided into fields. From hence there is an appearance of two Roman ways, one leading to Winchester, and the other through the forest of Pamber. At three hundred yards from the walls, north-east, are the remains of a Roman amphitheatre.*

THE REV. JOHN HOOK.

THE Writer of these Notes hopes he may be permitted to add one more, by introducing the copy of a Latin inscription, from a tomb-stone in the Chapel Burying Ground (which is the general burying place of the town of Basingstoke) erected to the memory of the Rev. John Hook, who died in 1710.

M. H. T.

Virum verè reverendum
JOHANNEM HOOK
Evangelio salutifero
Dudum devotum
Præsent. ΘΕΑΝΘΡΩΠΙΟΥ vivificam

* Camden.

Spe-

Sperantem
Sacris Libris admodum versatum
Eximiè doctum, nec non
Insigni Pietate ornatum
Obiit Anno { C. S. 1710.
Æt. S. 76.

The above Rev. John Hook was one of that "very great number of worthy, learned, pious and orthodox divines," (as the great Mr. Locke styles them,) who were ejected from the church in 1662. He preached at Kingsworthy, near Winchester, from which place he was ejected; and afterwards was the worthy and useful Pastor to the congregation of Protestant Dissenters at Basingstoke for many years.*

And now, the following animated question of the great Roman Orator shall conclude these Notes, and the whole subject of these pages,

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*"Quem non moveat clarissimis Monumentis testata consignataque
ANTIQUITAS?"*

* Nonconformist's Memorial, vol. 2.
FINIS.